Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. FEBRUARY, 1897. No. 2.

Landing the first batch of reindeer at Teller Station, July 4, 1892.

510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and otherwise contribute to the paper; and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young Folks."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "Home Mission Echoes," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

	PAGE
Editorial	3
Notes	3
Alaska Notes	4
Reindeer in Alaska	5
A Year at the Orphanage	5
From our Teachers	7
Letter from Wendell Phillips	7
Our Young Folks:	
The Two Ways	13
Missionary Sunday	13
An Alaskan Pet	14
A Fulfilled Promise	14
Our Girls	15
The Master's Errands	15
Topics	16
Receipts	16
Our Schools and Teachers	16

The American Baptist Home Mission Society.

	PAGE
Notes	8
Alaskan Items	9
Map of Alaska	10
Baptist Work in Alaska	10
Missions in Alaska	12
Give Us Something Pathetic	12
How Do You Account for It?	12
Receipts	16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — TENNYSON.

Vol. I. FEBRUARY, 1897. No. 2.

The Woman's American Baptist Home Mission Society.

THIS month, we shall take a view of our Northwestern mission, far-away Alaska. As we look over the work in all its details, thanksgiving fills our hearts, that so much has been accomplished in five years. We go back, in memory, to the Board meeting of December, 1891, when, after much prayer, we decided to establish an orphanage on Wood Island, Alaska. Then, in all the Kadiak district, there was no physician, no commissioner, no church. Neglected little children were roaming over the country, without love or care. The contrast between five years ago and the present time in the physical condition of these little ones will be noted, as we peruse these pages. Thank God we have had the privilege of making life easier and happier for these little waifs. Yet it is not alone in their civilization that we rejoice. The orphanage, under the wise, loving management of Mr. and Mrs. Coe and their associates, stands for a typical home. In the development of these children, however, "it is not education alone, but education and the Gospel that we take as our grand basis." Secular education can do much, but the teacher enters the school, the orphanage, and the homes of the community with the Bible in her hands, and the Gospel message upon her lips.

We believe thoroughly in the orphanage. It is no longer an experiment. It is the leaven which a few women and children have put into the corruption of a sin-cursed community. We believe, in time, all these distant islands will be radiant with Gospel light.

God has set his seal upon the work of New England women in Alaska. Gratefully and humbly we can make our own the words of another: "The same spirit of Jesus which raised Raphael to the height of the Sistine Madonna also moved Savonarola, Luther, Pestalozzi, Froebel, and a host of teachers to their social ministry for childhood. Spurgeon challenged the skeptical world with his ringing words: 'The God that answers by orphanages, let him be God.'"

Notes.

THE annual meeting of our Society will be held the first Wednesday and Thursday of May, in the Cranston Street Church, Providence, R. I. We hope many will make arrangements to attend.

WE would bring to the attention of our Young Ladies' Societies the printed subjects for meetings which they can secure by sending to our headquarters.

BLANKS will soon be sent out to the presidents of circles. Please return them to the director. We have no use for them at the Rooms. Will each director notify the corresponding secretary how many blanks she will need?

THE Women's Home Mission Societies of the Methodist, Congregational, Presbyterian, and Baptist denominations have set apart, as a day of prayer, Feb. 25, 1897. Will not the officers of each local circle arrange to have this day observed in their church?

ABOUT Christmas time a lady, after visiting our headquarters, returned for a package of velvet which she thought had been left behind. It could not then be found. It has recently come to light from the depths of an unused drawer. As the lady is unknown by our treasurer, will she kindly come to the rooms and claim her property?

WE have many times made mention of the kindness of Mr. and Mrs. J. B. Upham, of Malden, Mass., in the work. Recently, a large map of our country has been sent to our new room, thereby supplying a need which we could not afford to gratify.

DO our readers understand that they are helping our Society when they secure subscriptions for HOME MISSION ECHOES? We are anxious to send into every Baptist family in New England, information concerning our work. We have put the price of the paper very low, so that no one can find an excuse for not knowing the needs of our continent. We want to make it pay for itself. *Will each sister in each local church* constitute herself a special committee to secure new subscribers? A little sacrifice of time will help forward this good work. Perhaps some friend would like to make a personal gift of money to help sustain the paper, without lessening gifts to the respective societies.

ALASKA.

LAST year we received nearly $1,600 in special gifts for Alaska. The amount in special gifts is much less this year, and our hearts are anxious, for, in addition to the regular expenses, we have that of the chapel. But if we can receive the $4,000 asked for annually, we believe we can pay all expenses. In order to have this we must raise $2,191 before April 1st.

WE suggest that our Sunday schools preserve their Christmas music and concert exercises, and send them to the orphanage for the Christmas of 1897.

THE older boys and girls in our orphanage have organized a mission band. They call it the "Northern Lights." We give them a hearty welcome to our work.

THE year has been marked by the kindness and helpfulness of both the North American and Alaska Commercial Companies. The United States Commissioner and other officials, with their wives, have shown their interest by their kindness to the children, and words of cheer to the teachers.

THE W. A. B. H. M. Society would most heartily thank the Samuel Winslow Skate Manufacturing Co. of Worcester, for the gift of twelve pairs assorted ice skates for the Alaska children.

Thanks also are due the superintendent who so kindly sent a gift from his Sunday school of $5, saying he had received our annual letter asking aid, was glad to be reminded of it, and glad to give for it. Another writes: "I have received no letter as yet, but gladly forward our gift for the work." May we have more such superintendents.

OUR United States Commissioner at Kadiak, Judge Edwards, has gone with his wife to San Francisco for the winter. The Commissioner has vigorously enforced the liquor law at Kadiak, and now, in his absence, drunkenness is very much on the increase.

DR. SHELDON JACKSON urges from our Government the need of $50,000 for the Alaska school work of 1896 and 1897, and an appropriation of $20,000 for the introduction of reindeer.

THE original flag that was flung to the breeze upon the transfer of Russian America to the United States has been found. It had been in the possession of Mrs. Caroline D. Hale, of Seattle, Wash. June 1st, 1896, she gave the flag to Dr. Sheldon Jackson, to be deposited in the Jackson Museum, at Sitka.— *North Star.*

THE season's catch for all the salmon canneries in Alaska waters has amounted to 113,000 cases, a large proportion of which will be shipped to Europe on sailing vessels. Their value is estimated as high as $3,500,000.

KODIAK is the old Russian name for the capital of Alaska. The correct name is Kadiak.

"AN Eskimo by the name of Neck has invented a system of hieroglyphics for writing their language. He has translated into these characters many of the parables and incidents in the life of our Saviour."

COOK'S INLET is in the Baptist district of Alaska. We ought to have one missionary at the very least to the mining camps, and should have one or more who are able to visit the native villages from Kyak to Unga, a distance of 1,200 miles.—*C. P. Coe.*

AT Bethel, a station of the Moravian missions, a special Bible class of the oldest boys has been organized, who read English fluently, and translate into the native language. They are to be trained to visit and preach in villages where the white missionaries cannot go.

FOR several months Mr. Kilbuck, missionary at Bethel, was laid aside by illness. During his sickness the Shamans (medicine men) claimed that they had made him sick and that he would die; that they could make all of the teachers and all who believed their teachings sick and die. They worked the people into a frenzy against the mission. An Eskimo boy who had been at Carlisle, Pa., stood before the crowd and talked to them so convincingly that he allayed the opposition. He was followed by a number of school-boys offering prayer. Such a thing had never before been seen. One of the principal men said: "I have argued with men, but they have never shaken my determination to hold to the old traditions; but that little boy in this audience by his words and prayers unsettles me; there is something more than human that enables that boy to stand up like that."— *Dr. Sheldon Jackson.*

ALASKA undoubtedly holds marvellous stores of undiscovered wealth, but her mineral resources are almost wholly undeveloped. During this last summer hundreds of men have rushed into the territory, hoping to secure a fortune. A few have been successful, but the greater part have made only about enough to secure their passage home.

March 27, 1896, the steamer *Excelsior* arrived at Sitka bound for Cook's Inlet. The vessel was chartered by capitalists in Boston and New York, and carried a party of seventy persons, fully equipped with all the modern machinery for obtaining gold.

October 13th the steamer reached Sitka, on the homeward passage. It brought three hundred miners who were glad to return. One strike had been made from which the miners were washing out on an average $1,800 per week. The Boston and Alaska Mining Syndicate has a fine hydraulic plant in operation. About one hundred men will remain for the winter. The Indians come in from the north of the Inlet, frequently, displaying copper nuggets, and they declare the metal to be plentiful, and that there is an abundance of gold further up the Copper River. But the stream has not been prospected, and the country is unexplored. It remains for future prospectors and capitalists to discover Alaska's wealth.

THE Sitka Training and Industrial School is the only trade school in Alaska. This institution boards, clothes, and schools 160 boys and girls.

WE are indebted to Mr. Ezekial, former agent of the North American Commercial Company, for the beautiful picture of the Orphanage, which appears on the Alaska Calendar, and upon another page of this issue.

Reindeer in Alaska.

SINCE 1891, Dr. Sheldon Jackson has been engaged in introducing the Siberian reindeer into Alaska. Going north yearly, he meets the revenue cutter *Bear* at Alaska, and travels from 250 miles south of Bering Straits to 150 miles north, according to the condition of the ice and surf. He drops anchor in the small harbors and goes prospecting for reindeer. He finds from the natives where they are, and pays, on the Siberian side, $3 per head. The reindeer station is at Point Clarence, the finest harbor on the American side, and forty miles below Cape Prince of Wales. The picture on our title-page represents the landing of the first reindeer at the station, July 4, 1892.

You can see Dr. Jackson in his Arctic clothing near the centre of the picture, the Siberian shore in the distance, and the revenue cutter *Bear* not far away. The herd now numbers 800; it was increased by the birth of 286 last year.

Dr. Jackson says: "That as the scholars of our Indian schools are taught the care of horses and cattle, those in Alaska must learn the care and use of the reindeer."

At present there are eighteen pupils in the reindeer school. Each one is given two reindeer to keep, and after he has served five years he has ten head; if there have been any births, he may have fifteen or eighteen.

Seven Lapmen, skilled herders, teach the pupils.

The herd is not placed in an enclosure, but allowed to roam at will attended by a Laplander and his dog.

The stocking of Alaska with reindeer means: (1st) The opening of the vast regions of Northern and Central Alaska to the white settlers and civilization; (2d) the opening of a vast commercial industry; (3d) the perpetuation, multiplication, and civilization of the Eskimos.

The natives can make their living off the reindeer. It provides food, clothing, and means of transportation.

Its introduction was first started by the Government as an act of humanity to keep the natives from starving; it was found useful to the miners. Mining is all-important in Central and Arctic Alaska, but of the mines in the Yukon River basin none are nearer than twenty-five miles from the river. The small steamers take goods to the banks. The reindeer can carry them to the mines. One is as good as six dogs. There is pasturage in Alaska for 9,000,000 head, and the stocking of these plains would be worth millions to the country from a commercial standpoint.

THE herring roe forms an important article of food for the natives of Southeastern Alaska. As soon as these fish begin to spawn, hemlock branches are cut and placed in the water, and upon these green branches the millions of roe are deposited. At low tide the branches are gathered and hung up to dry. The bushes and trees about the camp are covered with these egg-laden branches. The natives eat the roe just as they are taken from the water.

A Year at the Orphanage.

FROM the last of November, 1895, until February 20, 1896, our workers in Alaska had no communication with the outside world. The *Alexandra* from San Francisco was the first to reach them, and from that time until the regular steamers resumed their trips, vessels were sighted, or stopped at the island, as men and supplies were brought to the various fishing stations. The winter was enjoyable, but crowded with work.

The first great event was the Christmas festival, when the United States Commissioner and wife joined with the officers of the commercial companies, to make the day a merry one for the children, and the children in turn entertained them with their recitations and sweet songs. As most of the older natives speak Russian, it is difficult to

THE ORPHANAGE.

reach them save through an interpreter, therefore, in the fall Mr. Coe started a night-school that the natives might learn to read and write. The result was very encouraging.

February 27th a baby boy, the first white child born on the island, came to gladden the hearts of Mr. and Mrs. Coe.

Preaching service commenced the first Sunday in December, 1895, and has been regularly sustained. Since the 1st of April service has been held every other Sunday at Kadiak, unless the weather made the crossing of the bay impossible. An old dance-hall was given free of charge for this purpose.

By May 27th, the garden was all planted. The early summer was very pleasant, vegetation grew rapidly, the garden vegetables did well.

June 24th, they had a dish of turnip greens and radishes from the garden. About five tons of fine-looking hay was cut, but the rains began before it was cured, and continued until it was only fit for bedding.

The older boys did much to assist in outside work, and have also worked at discharging schooners, and six of them have made over $200. Each one has his bank account over which he has control, subject to Mr. Coe's approval. Earl has taken a fancy to carpenter work and purchased some tools for himself. Alexander and Earl voluntarily gave Mr. Coe $5 each for the new church, and

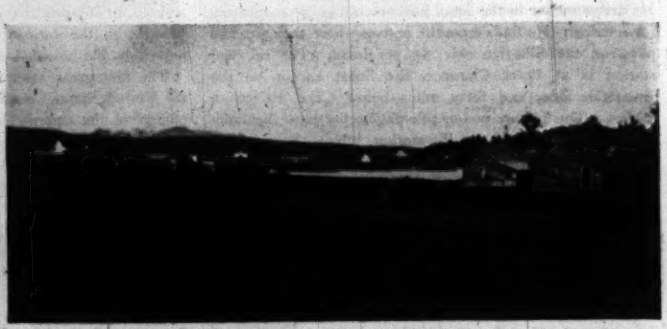
when the boat was damaged in a gale several of the boys said: "Take my money and pay for it."

The 4th of July was fittingly observed, all of the island being present at the mission, and participating in singing the national hymns.

In August, the long-expected horse arrived, and has proved himself a valuable addition to the property.

July 26th the Wood Island Baptist Church was organized with six members.

September 26th work commenced upon the long-wished-for chapel. It is a building 26 x 38, and consists of a room 26 x 26, a small room 12 x 20, and a tower. Mr. Coe has also built, for himself, a cottage a short distance from the mission, which, besides being a great convenience for him, makes more room in the mission building for the children. They have taken with them the little invalid girl that they may care for her. Friends in Kadiak presented him with $30 to assist in furnishing the cottage.



The above picture gives a view of Wood Island, looking north from the Orphanage. At the left is the Commercial Company's store; next are their warehouse, office and lodging-house. Across the narrow bay is the home of their Superintendent, and back of that, at the edge of the woods, the Russian Greek Chapel. At the right are native houses.

School work began Sept. 1st, after a vacation of three months, in which special attention was given to industrial work. We have received from the children a number of bright letters, showing the progress they have made, also a large package of wild flowers, beautifully pressed, and which the children took great pleasure in preparing.

The mail season closed in November. We shall not hear from them again until spring.

We review the year with gratitude to God for all His blessings. The record tells of things pertaining to their temporal welfare, of improvement about and in the home, and of the long-prayed-for chapel, but Mr. Coe's letter speaks of another record, and the true end for which we are working.

OFDOTIA.

"We have twenty-four children in the home, and I think every one will be a professing Christian. This I know, that nearly every one of our children eight years of age would be received into any church, upon ordinary confessions of faith such as they would make in answer to questions asked them. I shall from time to time, as they become more acquainted with the meaning of church and its ordinances, baptize them. I think Ofdotia will be the first one."

We are glad to give you Ofdotia's picture. She is the oldest girl in the home, a true helper in every way; her heart already goes out to the lost ones about her. Every letter from her tells of her desire to see them Christians.

Beyond those gathered in the home we have as yet accomplished but little, but with our church and chapel we have now an added power. The priests, in some instances, have forbidden the natives to attend service, but the natives are rising above the commands of priests, for Light has broken in on their darkness.

Now, as never before, should we pray that God's blessing may crown our labors by the outpouring of His Spirit, and the conversion of souls.

What of the year's record at this end of the line?

We are aiming to make this mission the special care of our Sunday schools, but unless the number contributing increases very rapidly in the next two months, we shall, this year, fall far short of our aims.

Very earnestly we ask the aid of our superintendents that they will place the Alaska mission upon their list of *regular* contributions; the children are deeply interested; you have but to speak to them, and they readily respond. We need $2,191 before April 1st; the chapel is an increased expense. Shall we have that amount? It rests with our women and children to answer. It rests with our superintendents to give us great help. Alaska is, year by year, becoming more civilized. The foundation of Christian work in this country is the orphanage or home, and when, in the future, new missions shall be opened in this district, God will be thanked for the faithful native helpers won to Christ by the labors of our missionaries at Wood Island. God is blessing the workers in the various stations in Southeastern and Central Alaska by the conversion of the natives. Thus shall it be at Kadiak. Let us hold fast till He comes and with renewed courage give constant

prayer and generous support to our brave missionaries in Alaska.

"To doubt would be disloyalty,
To falter would be sin."

From Our Teachers.

DURING the summer Miss Goodchild and Miss Snow made a visit to Karluk, where are stationed Mr. and Miss Dunmire, teachers in the Government school.

We give a portion of Miss Goodchild's letter.

"KARLUK, ALASKA, June 23.

"We left Wood Island on one of the company's vessels at four o'clock A. M., June 8th, and reached here at 10 P. M. Karluk is one hundred miles from Wood Island. As I sit here by the window I can see the vast waters of the Pacific, and, dimly in the distance, the snow and ice-covered mountains of the mainland. The schoolhouse stands upon a high hill, and a few feet away is the Greek church. At the foot of the hill runs the Karluk River, twenty-five miles long. There is not a tree here. The people are more degraded than those of Wood Island. Here they live in barabaras; in Wood Island they live mostly in frame houses. Let me tell you of a call I made in one of their homes, where a little child had died.

"We entered a little bit of a room. There were two beds, each occupied, a couple of children sitting on the floor, a woman sitting on the foot of the bed, two men working at a coffin, and the dead child on the floor. Another woman was leaning over the dead body, weeping. The child had been dead three days and its body had been in this room. All these had eaten and slept in the same room, and had had not one breath of fresh air. It was two days after this before the child was buried. Then its body was wrapped in white muslin, its hands concealed, an Eskimo cap of muslin placed on its head, and two Russian crosses made of red and blue ribbons placed on the body. The habits of these people are unlike ours. Their church service is the same. They have no priest stationed here, but every place has its Greek church, and the Kadiak priests visit them and appoint a man to read the service.

"There are large canning and packing companies here, and many foreigners at work in them. We can see them at work hauling their great seines. There are many sweet children here. How I wish we could take them to our mission and care for them.

"I am well and happy, and anxious to get back to my work.

"LOU C. GOODCHILD."

"WOOD ISLAND, ALASKA, Nov. 22, 1896.

"We have come to the close of another Sabbath day. The days follow one another in rapid succession. We are a busy household, we have so much to keep us at work. I find pleasure in it, but it is hard and trying, and I am often discouraged; but there are bright spots, too, which I often find when I am most discouraged. The children are bright, and quick to learn. It is remarkable that they get on so nicely together. They are all eagerly counting the days until Christmas. The dear friends would be repaid could they see these bright, happy faces as they receive their gifts, and could those of a skeptical mind in regard to missions witness the exercises as the children sing, repeat Scripture, and give recitations in a manner which would do a credit to any school, they would be convinced missionary work does pay.

"We are having delightful weather. The lake in front of the house is in fine condition for skating, and the moonlight nights are so bright and clear it adds much to our pleasure.

"From my window I can see our new chapel, which is building. It is a pretty building, located on the bank of the lake amidst a group of fir-trees. How we do long to have the natives hear the word of God preached; as yet we have but few, but we believe the Lord has many a blessing in store for us if we but trust Him.

"This letter leaves us all well and happy. Pray for us all and for the work.

"HATTIE SNOW."

LAST PUBLIC ACT of Hon. Wendell Phillips was a plea for Alaska. He was to have presided over a mass-meeting, held in the interest of law and education in Alaska, at the Park Street Church, Boston, Sabbath evening, Dec. 30, 1883. He was unable to be present, and sent the following letter — his last public letter — a fit closing for his noble life.

"BOSTON, MASS., Dec. 29, 1883.

"MY DEAR SIR: What excuse the United States Government can offer for leaving Alaska without magistracy or schools passes my conjecture.

"For some fourteen or fifteen years we have owed her a government and received large revenue from the Territory. Still it remains without law, magistracy, or schools. If it were so poor a country that we dreaded the expense of a government we might make some pretense of explanation — though in any circumstance we are bound to protect life and property wherever our flag floats, and see that the rising generation are fitted for citizenship and the duties of life. But Alaska has poured millions into the treasury, and one-third of what we have annually received would suffice for the whole expense of a government and schools. If we were called upon to make a beginning and introduce law and education there might be a shadow of excuse in this delay. But Russia had provided for both, and when we bought the province we had but to continue what she had established. From every point of view the condition of Alaska is a disgrace to our Government, and calls for immediate action. Cease to receive revenue from Alaska, or give her an equivalent by protecting life and property, securing peace, and offering to every man, woman, and child the means of fitting themselves for citizenship and their duties. If we have not leisure to attend to our citizens, then, as the woman said to Philip of Macedon: 'Cease to be king.' I wish I could be with you to-morrow evening and give my aid in urging all this on the immediate attention of Congress.

"Yours respectfully,

"SHELDON JACKSON, D. D." "WENDELL PHILLIPS."

American Baptist Home Mission Society.

NOTES.

"HOW long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (Joshua 18 : 3.)

WERE Joshua to come to America, so much of which is under the domination of evil; were he to consider our numbers and our resources as Christians; were he to inquire what we are doing to possess this Continent for Christ, — would not his soul blaze forth as of old: "How long are ye slack to go to possess the land?

POSSESSION means control. Who controls the farther West where, in a population of about four millions, there are about 35,000 Baptists; many of these in weak churches struggling against tremendous odds for life? And in the older East, in New England itself, instead of possessing the land, are not evangelical influences being dispossessed of their former holdings?

SLACKNESS in secular affairs is most reprehensible. Is it less so in religious enterprises? The slack employee is quickly discharged. The slack business man comes to poverty. To the man who wrapped his Lord's talent in a napkin, when he should have wisely invested it and diligently looked after it, his Lord said: "Thou wicked and slothful servant" — wicked, because slothful.

WHO are slack in taking North America for Christ? The charge cannot be laid against all. Officers of the Home Mission Society, superintendents of missions who count not their lives dear to themselves in heroic service in the West, consecrated pioneer missionaries, self-denying men and women among the colored people, the Indians, and the Mexicans, are not slack, but most strenuous in their service. Many liberal souls in our churches lay large offerings upon the Lord's altar for this purpose. But of the mass of believers, what? Are they not chargeable with slackness — doing nothing, giving nothing, seldom or never praying for this work — ten thousand of whom, as an aggressive force, achieve less than one earnest heroic soul? And why are they so slack? Is it partly because of slack leadership in the ministry?

HOW LONG shall this slackness continue? How long before the people of God cease playing at missions and proceed to make it their business, to be prosecuted with all the means and energy that can possibly be put into it? Without making any real sacrifice it is in the power of American Baptists to do double what they are now doing both in home and in foreign missions. While we are slack and sleeping, Satan is sowing tares whose self-propagating seeds will produce evil harvests, a hundredfold. To preoccupy a field is far easier than to occupy it after long siege work in dispossessing evil forces entrenched therein. "How long, O Lord, how long," ere Thy people shall arouse themselves to grasp their opportunity, to see their responsibility, and move forward as a mighty host to possess the land which Thou gavest unto their fathers?

FRIENDS of Home Missions are particularly requested to promote the circulation of ECHOES. Almost anybody will give ten cents a year, less than a cent a month, for such a paper as this. Are there not many who will send a dollar for ten copies for their friends or perhaps for those unable to pay for the paper?

THE MEETING in New York City, December 15th and 16th, under the auspices of the Commission on Systematic Christian Beneficence, though not largely attended because of a severe storm, was of great interest. Indeed, so high was its spiritual tone that many felt as though they had been in revival services. The next meeting was held in Philadelphia, January 26th and 27th, and the fourth meeting will be in Chicago, March 1st, 2d and 3d.

A SINGER sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way.

Alaskan Items.

Totem Poles are found almost exclusively in Southeastern Alaska. They are formed of immense cedar logs, some of them forty feet high and two and one-half feet through, covered from top to bottom with the most unimaginable combinations of exaggerated features and limbs of the human and animal creation. They represent the genealogical record of the chief before whose cabin they stand, and are as interesting as any hieroglyphic obelisk of the Nile.

TOTEM POLE.

The Alaska Indians have a tradition that after the deluge God peopled the world with ravens. These birds of primal creation in due time developed into women. For this reason the raven's beak and claws often appear in the combination of the totem pole; a just testimony to woman's agency in repeopling the world. The men, however, were originally born from the head of the fox, the wolf, and the bear, hence the head and claws and tracks of these quadrupeds are fully represented. The larger division of the tribe is subdivided into families, as the fox, the bear, or the wolf family. These families must not intermarry. Marriage is not allowed between members of the same family. The young bear is not allowed to seek his wife among the bears, but he must go to the wolves or some other family for a helpmeet. This accounts for the strange and endless combinations in the record.

The Climate. Southeastern Alaska, including the region about Sitka, has a mild climate considering its latitude, which corresponds to that of Labrador on the eastern side of the Continent, where the cold is intense. The warm current of the Japanese Gulf Stream reaches the Alaskan shores and modifies the temperature, as our own Gulf Stream similarly affects the temperature of the British Islands. At Sitka they often have difficulty in securing ice enough in winter for summer uses. Summer tourists on steamers are treated to ice from fragments of icebergs which are "fished" out of the bays and inlets where great glaciers abound, by strong rope netting, and hoisted on board by means of the ship's cranes. The mean temperature in January is 30 degrees above zero, and in July 55 degrees above; at Kadiak in January 28 degrees above, and in July 57 degrees above; while the winter climate of lower Alaska is about like that of Kentucky and West Virginia. In the Yukon Valley the average for January is 26 degrees below; in July 65 degrees above; and here in the summer the mosquito is a great pest. As he has a shorter season than the proprietors of summer resorts, he must be very industrious while it lasts. The annual rainfall at Sitka is about eighty-four inches, and the average number of rainy and snowy days is about 200 each year.

The Mastodon. Remains of the mastodon abound in the Yukon River region. The geological survey expedition found a tooth of remarkable size weighing about eight pounds. That must have been a "grinder" indeed. And if the animal had the toothache in proportion to the size of this tooth, it must have been quite a sensation.

The Alaska *News* of last November states that not only was the Yukon country the former home of the mastodon, as shown by the fact that hundreds of their massive skeletons are found strewn along the creeks; but also on the testimony of the Stick River and other Indians, that a live mastodon has been seen within the last five years near the headwaters of the White River, a remote region seldom visited even by the Indians themselves. Its footprints were said to be larger than the head of a barrel, and when the venturesome native, after a pursuit of several miles, came near the monster, he was so affrighted that he fled for dear life. We may wait awhile for a verification of the story.

A Pioneer. Juneau, famous as the location of the Treadwell gold mine, was named after its founder, Joseph Juneau, one of the original California settlers who crossed the plains in a wagon train in 1851; and who has just returned to San Francisco after an absence of thirty years. Surely he has had his share of pioneering in the West.

More Gold. We have known about the Treadwell mine at Juneau, one of the richest in the world, exhibiting a mass of ore 400 feet thick; while sixty miles to the southeast are great deposits of sulphurets which yield as high as $270 per ton, with much free gold. Now, the United States Geological Survey expedition, which returned in the fall of 1896, reports the discovery of an immense gold belt not less than 500 miles long, and from 50 to 100 miles wide. This belt, which it is believed rivals the mines of South Africa in richness, passes from British territory into American in the neighborhood of Forty Mile Creek, having a northwesterly trend parallel to the Yukon River on the northeast, and to the Tanana River on the southwest, crossing the Yukon just below the bend of that great stream, near the mouth of the Porcupine River. On account of the difficulty of getting machinery into that region the primitive methods of placer mining are principally in vogue. But where gold is, men and machinery and modern improvements will go. There may be far more beneath the rugged exterior of Alaska than Seward or anybody else has imagined. Indeed it is reported that oil and excellent coal in large quantities have also been discovered.

During the year Government has maintained in Alaska seventeen day schools, with nineteen teachers and an enrolment of 1,068 pupils. Twenty schools and mission homes have been supported by the various missionary organizations of the United States, and a few day schools have been supported by the Russian Government.

Baptist Work in Alaska.

By Rev. H. L. Morehouse, *Field Secretary.*

ALTHOUGH Alaska was purchased in 1867, it was not until 1886, almost twenty years later, that the American Baptist Home Mission Society established a mission in that distant Territory. Why was not something done sooner? Were Baptists of the United States unmindful of the needs and claims of Alaska as a mission field? By no means. But it has been found impossible to do everything at once. The purchase of Alaska was just after the war, when an emancipated race called first for the utmost that could be done for them; and when also the new West, which was being permeated with railroads and settled with astonishing rapidity, made enormous drafts upon the Society. Then, too, for years, on account of its remoteness, Alaska was seldom visited and was but little known. Indeed, for a long time, many thought that Seward had made a bad bargain in its purchase. Communication with it was irregular and difficult. The Alaska Commercial Company's ships went from San Francisco direct to the Seal Islands in Bering Sea, and Government vessels made occasional trips to Sitka, the designated port of entry, and to intervening points where troops were stationed. Furthermore, it should be remembered that the Union Pacific Railroad was not completed until 1869, nor the Northern Pacific Railroad until 1883. The first distinguished visitors to Alaska were Secretary Seward and Gen. Geo. H. Thomas in the summer of 1869. In his report the latter said: "I see no immediate prospect of the country being settled up. The climate is too frigid; there is too much rain and too little sun for agricultural purposes." The country was under military government until 1882, when Alaska was constituted "a civil and judicial district" to which the laws of Oregon, in general, were more applicable; and not until May, 1884, was it constituted a Territory, with a Governor and other officers. The unsettled condition of the country for seventeen years after its acquisition was unfavorable to missionary endeavor. Within two years, however, after it became a Territory the Society began its work.

Missionary Beginnings.

Very likely it might have begun sooner but for the fact that the Presbyterians, through the energy of some of their representatives in the Northwest, as early as 1877 established a mission at Fort Wrangel, and in 1878 at Sitka, then the two principal points in the Territory. As the population was very limited it was felt that additional missions by other denominations could not be wisely established in those localities. But in 1884 the Society decided that it

should have a part in the evangelization of that people and in laying right religious foundations for the coming commonwealth. But where should its mission be established? A conference of representatives of several missionary organizations was held, at which it was agreed that inasmuch as the Presbyterians had made large outlays for the occupation of southeastern Alaska, Christian comity required that this should be conceded as their field. The Moravians had just established themselves on the Kuskokwim River about 1,500 miles north from Sitka, and the Episcopal Church Missionary Society of England had been led to plant a mission on the Yukon River about 1,300 miles north of Sitka. So it was decided that the Baptists should take the region in the elbow of Alaska, with Kadiak Island, 633 miles westerly from Sitka, as headquarters, while the Methodists should take the Aleutian Islands, with Unalaska as their chief station, and the Congregationalists Cape Prince of Wales region.

Dr. Sheldon Jackson, Superintendent of Education for Alaska, requested the Society to nominate a suitable man to open a Government school at Kadiak. Thereupon, through denominational papers in the West, inquiry was made for a man and his wife to go to Alaska. Evidently, it was not an attractive field, particularly Kadiak Island, to which vessels went only a few times from spring to fall, and which was cut off from communication with the United States four or five months of the year. Moreover, the population was almost wholly native, so that practically there was but little social companionship for any one from the States. To the Society's appeal there were three or four responses. Early in 1886, Rev. W. E. Roscoe, of Northern California, was appointed and supported by the Government as teacher at Kadiak. The New York Society commissioned him, and the Woman's American Baptist Home Mission Society supported Mrs. Roscoe as missionary. With them went Rev. J. A. Wirth and wife, of Seattle, Washington, whose salary as teacher was partly provided by Dr. Jackson, Superintendent of Education, and partly by friends in Washington. They reached Sitka, Sept. 22, 1886, which date marks the beginning of Baptist Missions in Alaska. Mr. and Mrs. Roscoe made their residence at Kadiak; Mr. and Mrs. Wirth at Afognak, an island about thirty miles northeasterly.

Early Difficulties.

When the missionaries arrived, what could they do? The natives spoke either the Russian or the Aleut language, and the Creoles, or Russian half-breeds, perhaps both. Very few could understand English at all. As soon as arrangements could be made, schools were opened. The friends of the Russian school opposed the new enterprise, but as the Alaska Board of Education had adopted rules almost equivalent to a compulsory school law, pupils were obtained, though the rules could not be rigidly enforced. At the end of the first year Mr. Roscoe reported fifty-one in the day school, and others in the evening school, but some, with Russian stubbornness, were averse to speaking a word in English.

As to preaching, that was well-nigh out of the question, first because there was no suitable interpreter, and second because all the people were members of the Greek Church and under the arbitrary domination of the bigoted and besotted priests. Religious work, therefore, was confined mostly to the children, who were taught simple Scriptural truths, and some of whom were gathered into a Sunday school. The Bishop of the Greek Church bitterly opposed these efforts, and in the summer of 1888 broke up the Sunday school at Kadiak and created such prejudice against Mr. Wirth at Afognak that he could make but little headway. Early in 1889, on account of his wife's health, Mr. Wirth felt it his duty to relinquish his work. Mr. and Mrs. Roscoe also returned to California, in 1890.

SECTION OF MUIR GLACIER. 1½ miles frontage on the Bay; 225 to 300 feet high.

In the fall of 1890, Rev. A. Faodorff, of California, a Russian by birth, was appointed by Superintendent Jackson as teacher at Karluk, on Kadiak Island, and was commissioned by the Society. His wife accompanied him. Her health failing after two years, they returned. Mr. Roscoe returned in 1893, as an appointee of the Woman's American Baptist Home Mission Society, which now has four teachers on that field; the Home Mission Society having no representative there at present.

The establishment of an orphanage was advocated by Mr. and Mrs. Roscoe, as a result of which the Woman's American Baptist Home Mission Society has undertaken and carried it to a successful completion. Interesting facts pertaining to this enterprise are found elsewhere in this number.

Results and Needs.

So far as visible results are concerned, but little has been accomplished in the conversion of the people. Through the schools, the young people are becoming more intelligent and able to read our evangelical literature. Moreover, the good seed of the Kingdom has been sown in many souls, and a decided impression favorable to our faith has been made. But the man or woman who should dare to abandon

the Greek Church, and come out openly with us, would suffer ostracism and persecution that would make life almost intolerable. That such will come at all hazards we firmly believe. The chief hope, however, is in reaching the children.

Although all the native population belong to the Greek Church, they know next to nothing of the Gospel. Mr. Roscoe, after four years' observation, wrote: "The entire Aleut population is absolutely and totally in heathen darkness." Kadiak was the first mission station of the Greek Church in Alaska, when, by a ukase of Empress Catherine II., the archimandrate Ivassof, with seven clergymen and two laymen, was sent to that island in 1794. Yet, Petrof says that though in some localities the Russian priest has the whole population on his registry, and baptizes the infants, the people preserve their old pagan customs and festivals; and that very little impression has been made upon the warlike pagans in lower Alaska, "who only occasionally, for the consideration of a present, consented to submit to the ceremony of baptism."

That we have a duty to perform in the evangelization of this people, now a part of the population of our own country, there can be no doubt. Of Kadiak Island, Elliott says: "It was the site of the first grand depot of the old Russian American Company, and also the location of the first missionary establishment and day school ever founded on the Northwest Coast of this Continent." Now, a century after the standard of a perverted form of Christianity was erected there, shall we not strive to take and hold it for the truth that alone can save and sanctify humanity?

Missions in Alaska.

1. The Presbyterians have eight mission stations in Alaska: Chilcat, Fort Wrangel, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydah, and Sitka. (Stations shown on map by figures 1.)

2. Moravian, four stations: Bethel, Ougavig, Quinhala, and Carmel. (Figures 2.)

3. Episcopal, three stations: Point Hope, Anvik, and Fort Adams. (Figures 3.)

4. Baptist, one station: Kadiak Island. (Figure 4.)

5. Methodist, one station: Unalaska. (Figure 5.)

6. Congregational, one station: Cape Prince of Wales. (Figure 6.)

7. Swedish Lutheran, four stations: Golvin Bay, Unalaklik, Kangekosprk, and Yakatat. (Figures 7.)

8. Roman Catholic: Juneau and five stations on the Yukon. (Figures 8.)

9. Russo-Greek Church has Missions scattered through Southeastern Alaska, beside a few farther north.

10. Church of England. Figures 10.

"Give Us Something Pathetic."

"CAN you furnish us frequently with fresh and interesting incidents from the field, for use in our missionary meetings? Give us something pathetic if you can."

How many times every year requests like this come to the Secretaries of our Missionary Societies! "Something pathetic" — to work upon the feelings and secure a contribution. "If you want to get the people to give," was the suggestion to a young brother who had taken a financial secretaryship, "you must make them cry." So the whole mission field was ransacked and scratched as with a fine-tooth comb, for harrowing incidents which were told in tremulous tones and with tearful eyes for the desired effect upon the hearers. The touching story was worn threadbare until another could be found. More tears were shed and more sympathy expended and more money given for the subject of that pathetic incident, than for all the great, solid, steadily advancing work of missions, besides, over this round world.

Pathos or principle? Which of them should impel and control in our beneficence? Pathos has its place; but that is a mawkishly sentimental Christianity which must be made to cry before it can contribute. Must one be made to weep before he does his duty, — the husband before he makes daily provision for his family; the mother before she makes a Christmas present to her child; the citizen before he does his duty to the State; and the Christian before he gives for the advancement of his Lord's Kingdom? Does anybody contribute to the support of his own church, year by year, in proportion to the pathetic incidents that are found in church work? Of course not. It is done from Christian principle. Likewise in missionary offerings, our gifts should proceed from fixed principles of Christian stewardship, instead of being occasionally pumped out by "something pathetic."

How Do You Account for It?

HOW do you account for it, that only about one-half of our churches in most of the Eastern States make regular yearly contributions to the work of Home Missions?

How do you account for it, that when every person in a church of six hundred resident members receives a letter containing a statement and an appeal from the pastor for an offering for missions on a certain Sunday, with an enclosed envelope to be used for that purpose, only one in four or five pay any attention to it?

How do you account for it, that while political meetings, concerts, operas, etc., are largely attended by members of our churches, yet when an array of the best Christian talent in the land is announced for a meeting in the interests of missions and for the discussion of other great questions, there is usually a meagre attendance, and hardly a corporal's guard of men?

The columns of ECHOES are open to brief articles from those who think they can account for any of these things.

OUR YOUNG FOLKS

The Two Ways.

WHERE two ways meet, the children stand,
A fair, broad road on either hand;
One leads to right and one to wrong—
So runs the song.

Which will you choose, each lass and lad,
The right or left, the good or bad?
One leads to right and one to wrong—
So runs the song. —*Selected.*

A PRECIOUS JEWEL.

EVER so many grown people have an excuse for staying at home from a prayer-meeting or a missionary meeting because it snows or rains, or because it is too cold or too warm. The "Precious Jewels" in our Baptist homes do not think so. Do they?

This little one as she went by, sheltered under her mother's missionary umbrella, to the first meeting after she received her pretty new name, did not tell us whether she had paid *ten cents* to become a tiny annual member, or *one dollar* to be a Life Member of our Society, but we don't doubt she has a mite box at home, and that she will always be interested in helping to tell the children who do not know about Jesus, the story of His love.

We remember what our Secretary said in December ECHO, that the State that sends the largest number of life members will have the privilege of placing upon the pages of the ECHOES in January, 1898, the picture of the sweetest baby in the State. Whose will it be, we wonder?

The Presbyterian Home Mission Monthly says that in an address a certain missionary asked the children if they could not make him some dissected puzzles of Bible pictures. The result was that excellent occupation for succeeding meetings was found in putting pictures on pasteboard and then using the knife and fret-saw. Within a few months, more than seventy maps and puzzles were made. A large number were sent to mission fields, and many found purchasers here, thus increasing the funds of the band.

Missionary Sunday.

"FORGOT my nickel," mumbled the boy with the gold watch.

"Spent all my money yesterday," laughed the one with the spike-toed shoes.

"Saving up to buy a 'bike,'" said the one with his hands in his pockets.

The envelope passed around the class, and came back with six cents. Everybody knew who put in that nickel and penny. It was the boy who earned sixty cents a week on a newspaper route. His trousers were too short for his fast lengthening legs, and his carefully polished shoes showed a break here and there; but one-tenth of his earnings was given without fail into the Lord's treasury.—*Exchange.*

The excuses were all sufficient to account for the spending of the money the boys might have given to the missionary work, but only the newsboy had the unselfish spirit, and so became the cheerful giver whom the Lord loveth.

After reading about those who *didn't* save their pennies for missions, we were glad to find these words in a story told by an exchange about a mission band that was raising money to buy an organ for a mission station: "Perhaps some one can judge of one boy's sacrifice from the statement that for three weeks he saved the sum allowed him for bicycle rides that his contribution might be increased, and we all know that nothing is nearer to the boy heart just now than a bicycle."

A FEW Sabbaths ago, as we were going down the church aisle with a bundle of HOME MISSION ECHOES, we came upon a sunny-faced little girl who looked up inquiringly as she said: "I suppose *my* paper is there. I shall want it another year. I like it *real* well." We explained to Gracie that she would, hereafter, find more than ever in it to please her, and we wish we could put on paper the shine of the bright black eyes as she answered: "I liked it all right before."

Yes, dear little folks, one and all, we are very glad if you have enjoyed the paper, and we shall do all in our power to cause you to look eagerly for its coming every month.

An Alaskan Pet.

OF course all the children who have ever read the ECHO know that the Alaska Orphanage has a good friend in Mrs. McWhinnie, of Cambridge, Mass., who has had the charge of raising the money for the mission at Kadiak. There may be, however, a great many little folks who are just beginning to wonder what messages our paper has for them each month, and who have not become familiar with Mrs. McWhinnie's name, and we want them to know she is always on the watch for something that will interest them in the work we are doing for the neglected children away off in the country they will find in the extreme northwest corner of our great North America. Now we think this friend of the children in New England as well as in Alaska must know their love for pets, so she sends us a picture of the calf "Cæsar," who is frequently mentioned in the children's letters. His face looks just as gentle as those we have seen looking out at us from over the fences or between the bars of many a pleasant farm-yard. We don't know much about his characteristics, but, judging from his long hind legs, we should imagine what Longfellow said of his hero, Hiawatha, would be equally true of Cæsar,—

"At each stride, a mile he measured,"

and we think if he and the children should have a series of races, he would always come out ahead.

"CÆSAR."

It may be a fact worth remembering, that, not until a few years ago, was a cow owned in the territory. The first was brought to Sitka.

WE hope the boys and girls of our Mission Bands understand and are practising the definition once given by some Christian Indians: "*Missionary Society means we must give some of what we have to somebody else.*"

A GOOD plan for missionary committees is mentioned by the *Missionary Review*. Let the members and their friends gather scraps on all subjects connected with missions, and on their scrap-book evenings gather around a large table and fill various scrap-books with their clippings, classifying them properly. Such books will make a valuable addition to the missionary library.

A Fulfilled Promise.

DEAR YOUNG PEOPLE:

YOU will remember that last year I promised you "Swipes'" picture. I am glad that I can keep my promise and give it to you. Swipes, whose real name is John, has been in the mission two years. He is now twelve years old. He came from Unga, one of the Aleutian islands, and is a true Aleut. He was a homeless boy and some sailors pitied him and brought him to the mission. He has a

SWIPES.

terrible scar on his head, where the woman he stayed with hit him with a hatchet. He slept in a chicken house, and was afraid because there was no obrius (Russian god) there. He said: "My father dead, my mother dead, but my sister didn't dead." He loves his home at the Orphanage, is bright and quick to learn, and full of life and fun. He has a beautiful voice, is a sweet singer, and has won all of our teachers' hearts. I give you his letter to me, written September, 1896:

WOOD ISLAND, ALASKA.

DEAR MRS. MCWHINNIE:

I AM writing letters for you. I like to write a letter for you, I want to write a letter for you. We have a horse now, and I am glad. I was working to-day. I am in the first reader now, and I have my own book. I want to see my sister. I have a little garden of my own. We was cutting hay in the hay-field. I am going to send you some leaves. My name is Swipes. JOHN SOLCHESNEKOFF.

Our Girls

EAR girls all over New England:—We cannot imagine how it were possible that we should feel so perfectly comfortable in greeting you for the first time under the new arrangement in the page set apart for "Our Girls," if it were not for the conviction that we are welcome here. It isn't a very large room that is assigned to us for our meeting-place each month; but let us make the most of it and see that the influences that go therefrom are a power for good in our Master's work. We just said we believed we were welcome, and we think this would not have been the case if the girls hadn't meant to take us as one of them into their councils to discuss the plans that will come before us. For our part we are glad the "powers that be" relegated us to the company of young ladies and little folks, for we intend to keep the love of all the older people, and we hope the doors to the hearts of the other class will all fly open to let us in. We have felt we were friends in the years past, and having settled the question of our future relation to each other in the closer union which shall be ours, we turn to practical work.

What shall we do with our page? We shall expect the girls to send us messages from time to time—tidings of their work in the Young People's Societies that will brighten up our meetings and make a sparkle to our mission effort this year. We shall take the privilege of talking plainly, because we haven't room and there isn't time in these years which are flying so fast to obscure our meaning. We shall try very hard to reach the young ladies who do not care for mission work, though their names may be on the church books. We shall pray very earnestly for the gathering into the fold of those who find their chief pleasure in the world's merry-go-round.

A writer in "Tidings" once said there is a class of people who are completely dazed at the thought of a girl upon whom nature has smiled fitting herself for missionary work.

"In their opinion those suited for such work have faces of unmarked interest; minds with one idea, of course a religious one, shoulders rounded, and an attire of old-fashioned garb. It is a matter of interest to notice the look of wonderment dawn upon the faces of these people when they discover that smart girls, intellectual girls, fun-loving girls, and even pretty girls take no delight in society's gay life. Their choice is to consecrate all they are and have to help make the world better. When these people come in contact with such girls they are actually surprised to find they are not sepulchres as they expected, but genuine palaces radiant with joy and happiness."

Such is the company of girls with which we go out to the year's work. God help us all to faithfully improve every opportunity for service which He gives us.

The Master's Errands.

WE believe in, and bid Godspeed to all our young women's missionary societies, but there came a breath, like that of an invigorating west wind, when we read in *Woman's Work for Woman*, "that a certain Christian Endeavor Society, which is composed of eight or nine young girls, prefer joining with the older ladies rather than having a missionary organization of their own. They have come in a body into the Ladies' Society, and add greatly to its interest."

But supposing eight or nine *other* young girls do *not* attend the meetings of the Woman's Society, having their own gatherings which they would be sorry to miss, what then? If they have but one school session each day, why wouldn't it be a good plan to try the experiment this winter and the coming spring of making it possible for eight or nine *mothers* to be at the meeting. In almost every church there is this number of mothers kept away from the monthly missionary meeting by the presence of little children, invalids or aged ones in the family circle. To remain cheerfully in one's own home some of these bright afternoons, or to go into another, using various devices in the absence of the one faithful care-taker, to amuse the tiny restless folks who have so many notions, and are withal such tyrannical little darlings in their desire to rule the household, to read choice bits or sing our beautiful hymns to those whose days and nights are long and wearisome, would not be the kind of missionary work to be written up very often in our papers and magazines, to be urged by our ministers in the pulpits, or to be talked about in the great conventions; but it would surely receive the Master's smile of approval, and would be plainly recorded in the book of remembrance.

Perhaps if this one little band of girls tried faithfully this kind of service, and found the rich rewards it would bring, and did not hesitate to tell of them, a great many others might follow their example. They would themselves be doing good, and be the means of bringing to their representatives at the meetings a quiet rest from the cares of life, and a preparation for sending the glad tidings of salvation to the unsaved ones all over the earth.

A LEAFLET issued by the Women's National Indian Association tells of four young girls who were anxious to do something to help the Indians. "They formed a society and their regard for it was not lessened by the fact that each one was an officer. They held regular meetings conducted behind closed doors with great business secrecy which finally resulted in a parlor fair to which they summoned their friends by written invitations. All arrangements were made by these four girls, and they were just radiant when their fair netted $130. Never mind if afterwards they did want the child whom they desired to educate named 'Katherine Frances Elizabeth Margaret' (after themselves), probably the child could stand it. Indians are used to long names. Multiply a society like this one indefinitely, and it might be done, and fancy the consequence!"